25 CENTS

ALTRURIA

BY

TITUS K. SMITH.

ALTRURIA PUBLISHING COMPANY
30 CORTLANDT STREET
NEW YORK

COPYRIGHTED, 1895,
BY TITUS K. SMITH.

PRESS OF
JENKINS & MCCOWAN,
NEW YORK.

UTOPIA
RBR
S662A

To all who are hoping and working for the progress of humanity, longing for the fullness of liberty and social reason, whose dawn only we now enjoy, "Altruria" is dedicated.

THE AUTHOR.

NEW YORK, May 31, 1895.

602143

ALTRURIA.

CHAPTER I.

ONE day recently I received a letter from a man who was a collegemate of mine seventeen years ago. John Optimus was as jovial a youth as his name was odd. He was always light-hearted and was a general favorite with every one. Notwithstanding all his witty nonsense, he was a fairly good scholar. But no one expected serious things from John Optimus, although we believed him capable of them if only he could be impelled to bring his mind to bear upon them.

I, on the contrary, was of a serious disposition and made my college days as business-like as possible.

Optimus and I soon became warm friends. Perhaps our extreme opposites of temperament had made our attachment all the stronger. We never tired of each other's society. For several years after leaving college we maintained a lively correspondence, but as we became more and more immersed in the cares of the greater school of real life,

602143

our letters became less frequent, the correspondence languished, and, finally, through the unexpected change of residence of both, we lost sight of each other. It was as if we had drifted far and farther apart on the ocean of humanity, until at last a single wave of chance obscured our vision of each other.

I was very glad to hear from Optimus again. This is what he wrote:

ALTRURIA, IOWA, July 4, 1893.

DEAR TITUS:—

To-day as I was glancing over the July number of the ——— magazine, what should I see but your article "Social Evolution" (a subject which always interests me), and as I infer from it that you live in New York city, I address this letter to you there. I hope it will reach you as I would be glad to renew our delightful correspondence of yore. If you receive this, write me at once. I hope fortune has been kind to you.

As for myself, I am satisfied with what God has given me—neither too much nor too little. I am blest with a wife and three children, two daughters and a son. I contend that they are my fortune.

By the way, have you been to the Columbian Exposition at Chicago, or do you intend to go? If the latter, and you could come this month, I would be glad to meet you there. Telegraph me as to this.

Sincerely yours,

JOHN OPTIMUS.

It so happened that my family and I were just planning to go to Chicago, and I therefore wired him this message:

"Shall be in Chicago, July 15th; if any time more suitable, wire."

The next morning I received his reply:

"Will meet you Chicago 15th; write hotel address."

Accordingly I wrote him at once. It was not a long letter as I prefer much to talk rather than write. Besides, from the tenor of his letter, I concluded I might surprise him a little.

I had long promised myself a trip to the western metropolis, but was always too busy. Now, however, it was different. Everything was at a standstill. The financial panic had paralyzed all business, and I might as well take this opportune time of enforced idleness for a longer vacation than customary.

Mrs. Smith and the children were of course delighted to go. As for myself, while I dislike railroad travelling, the thought of meeting old friend Optimus gave real zest to the journey.

I wondered how I should find Jack; how

ALTRURIA

BY

TITUS K. SMITH

ALTRURIA PUBLISHING COMPANY
39 CORTLANDT STREET
NEW YORK

fortune had used him in these seventeen years.

During the next week I could not help thinking of his probable estate. Had he become a farmer?

While I was thinking over this matter, I received another letter from him. In it he expressed great pleasure at the prospect of seeing me so soon, and then proceeded to argue with me some of the points in my article on "Social Evolution." I saw at once that Jack's mind had not been running fallow since our college days. His logic was sound and full of wit. "But," he continued, "let me make a suggestion: If you are really interested in social reform, come and visit Altruria with me after you have seen 'The Fair.' In Altruria you will find all your theories realized."

This was a startling revelation to me; my friend evidently had become a socialist or communist. Then I remembered reading about several communist settlements in the West, and I must say I did not relish that kind of a "realization" of my theories of social reform. I was almost sorry I had arranged for the meeting. Yet how cowardly this was. Whatever Optimus might be, he

was a man, every inch of him! I shall see him and let him speak for himself; and if he can profit me anything I will accompany him to Altruria. Thus did I think.

The following day we started for Chicago. When the train reached Chicago, we at once proceeded to our hotel where we found Optimus and his family awaiting our arrival. The mutual introductions gave us real pleasure. John Optimus had broadened out into a magnificent man, and his wife and children gave evidence of careful breeding and had the most engaging dispositions. They made us feel as if we had long been friends, as, indeed, Mrs. Optimus declared we should have been.

I had expected to meet people from an agricultural community, good hearted but of little culture. In this the entire Optimus family surprised me. I could not help congratulating John on having such a delightful family. He complimented me equally, and yet I envied him, for whatever of worldly goods I might have more than he, in the matter of health and happiness he evidently completely eclipsed me. I was practically an old, care-worn man beside him, although his junior.

For that whole day we did nothing but talk over our lives, and bring our histories up to date for each other. It was a happy day. During our conversation in the evening I confided to Jack that his letter had filled me with fear that he had become a socialist.

"But," continued I, "if socialism keeps the furrows from the cheeks as it has for Mrs. Optimus and yourself, and produces the culture exhibited in your children, I think I should welcome it."

"Pardon me," he replied, "I am not a socialist, but an Altruist."

"And may I ask what meaning you attach to the term Altruist?"

"I shall be happy to explain, but now that you are in the West, will you not accompany us to our home in Altruria and see its meaning for yourself? Come and spend a week with us. Since you are interested in social reform, it may profit you to make the trip. We came to Chicago at this time in the hope of persuading you to come."

I thanked Optimus and told him I would consider the matter with my wife, and if practicable would accept his invitation.

In the next four days we saw as much as we could of the fair. It was grand, magnifi-

cent! You have seen or heard all about it of course. Then we spent another day in seeing the city of Chicago itself. The week spent, John proposed that we go to his home at Altruria, *via* St. Paul and Minneapolis. We now readily consented, accepted gratefully, for the Optimuses had so piqued my curiosity about Altruria that I should have gone there even without an invitation.

On our journey from Chicago westward, John and I began to talk of the financial depression which had recently come over the land. I was well read on the newspaper theories of the cause of the panic, but, as an eastern man, had read only our local papers and was taught to believe in the single gold standard, although it seemed to me that also a larger use of silver was possible and necessary. I was desirous of having John's views on the subject, but he said he preferred to hear the opinions of others, and as we had made the chance acquaintance on the train of a Mr. Samuel Wealer, who was willing to discuss the money question, we invited his views; and at this moment I saw passing through the car, on his way to the smoking car, Col. Boonton, an old friend of mine in New York, who also never missed an oppor-

tunity to help expound the mysteries of finance.

Col. Boonton, I learned, was on his way to Omaha, where he had real estate investments which he felt needed looking after at this time. After the usual introductions I urged the Colonel to sit down with us a few minutes and give us the benefit of his views regarding monetary systems. I informed Mr. Wealer and Mr. Optimus that Col. Boonton could not have come anywhere at a more opportune time, as he had spent years of study on the problem, and was an authority on the subject.

"But really," protested the Colonel, "I do not feel in the humor of talking finance."

I, however, prevailed upon him to be seated, knowing that he would warm to the subject, especially if he heard views antagonistic to his own, and I remarked that the subject of finance seemed to me hopelessly abstruse and difficult. "I should really like to get bed-rock information on the subject. Mr. Wealer, will you kindly state your views? I presume you are a free-silver man, hailing from the West?"

"Yes," he replied, "I favor the free and unlimited coinage of silver; and, as for the

whole problem of finance, it is really very simple if we keep in mind the historical facts bearing upon it, one of which facts is that the whole practice of political economy has been revolutionized. Formerly, power ruled through the instrument of the sword. Military strength was the recourse of rulers; power rested directly on physical force. To-day men eschew war, and rule by the power of money. We are in the economic era when everything, from the gospel-preacher to the bootblack, from the railway to the wheelbarrow, is measured by its economic value. Through control and manipulation of the monetary system our rulers take larger spoils than credited to any warrior, and the people suffer and see not their oppressors. Under the rulership of war, men gave their whole lives in one sum. The money-power stealthily takes toll from the producers, leaving them but a bare subsistence. The innocent babes of the poor, who die like flies in your New York tenements, are robbed of the means of full life by your money rulers. Not directly, it is true, nor wilfully, for many of those who profit by the present system are its dupes as much as are the victims.

"If a people shall be free, its money must

be free. Under the economic system money is the key, because it is the universal solvent —money is the only thing into which every other article or kind of property may be resolved; and, hence, those who control the money of a country are the actual rulers of the people. Our money is not free money: it is issued by feudal banking lords, to whom every member of commerce and industry must pay tribute.

"The present fight against silver is not because of its depreciation in value (it has depreciated only because of the war made upon it, whereby its use as money was restricted to a very small volume), but because it is free money, and because the money-kings desire to keep the stock of ultimate-redemption money as small as possible in order that they may be able to manipulate and control it.

"If enough free money (through the free coinage of silver and gold) could be obtained to perfectly facilitate the exchange of all the products of wealth, none of the credit money of the feudal banking lords would be needed, and hence the income of the bankers would be cut off, or reduced to a minimum. Therefore, if silver be discredited as a money metal, its use discontinued as money, it is clear,

that the banks will have the money business more largely in their own hands, and their money will find occupation and remuneration where free money should have the employment. This is a vital point: vital to the bankers, vital to the people. Their interests are diametrically opposed. In proportion as the former wax fat, the latter grow lean. The rulership of money by the feudal banking system means the spoilation of the producing millions, for the bankers can decree the toll at which the laborer may bring the product of his toil through the mill of exchange. All wealth production is idle unless each man may freely exchange his products for the products of others. And as money is the medium (the means) of making that exchange, those who control the means can say to all producers on what terms, at what cost, they may exchange their products.

"And what makes this present suffering more galling is the fact that through a subtle manipulation of international exchange, Great Britain still largely rules this country through the money power.

"The question assumes a large moral aspect. Silver has been the equal of gold through all the ages, for at least two thou-

sand years. Silver is now in the hands of the toiling masses. If silver be discredited their property is vitiated, is reduced to one-half or one-third its former value, and the people are poorer by one-half or two-thirds of their hard earned savings. It would be as honest to declare war upon a nation, and by force take one-half of the money or property of each citizen. This would be monstrous. Equally so is the scheme for the demonetization of silver. It blots out one-half the real money of the world. It is barbarous, and puts our civilization to the blush. And all for what? That a comparatively few rich men may become vastly richer, while the toilers are to that extent despoiled and made poorer.

"For these reasons I am a bimetallist. I am for free silver because it means more free money and a free people.

"Because some of our people have demanded a larger issue of free money, the banks (which have had almost a monopoly of issuing money), have called in their currency for the sole purpose of punishing the believers in more free money until they should renounce the belief. And this forcible withdrawal from circulation of the banks' money precipitated the panic of 1893, the

echo of which we shall hear for many a year."

Col. Boonton had listened attentively to Mr. Wealer, and I could see was bristling with opposition views. In manner, the Colonel was brusk and direct, yet kindly.

"I consider," said he, addressing Mr. Wealer, "that you have given us as lucid and eloquent a presentation of the free silver idea as I have ever heard, but, if you will pardon me, your argument is based on two propositions which, as premises, have no existence in history or fact. Firstly, there is no such thing as 'free money.' Metallic money is not free, inasmuch as the metal producer will not part with his property without receiving an equivalent from the purchaser thereof, and, assuming the government to be such purchaser, the government in turn will not part with it, whether in bullion or coin form, without receiving an equivalent therefore, either in services rendered, or property surrendered, to it. Consequntly, whether the amount of metallic money be more or less it can get into circulation only in exchange for labor or the products of labor, for a direct, full exchange of agricultural and industrial products with

the producers of the metal is impossible, because the metal producers cannot consume but an infinitesimal portion of such products offering. This applies to gold and silver producers alike. They are willing to part with their entire products but unable to receive in exchange all other products.

"Money is merely the tool of exchange. Simply as metal no one would care to receive it, but merely because of its bearing the government certificate of value (by the imprint of a stamp which transforms it into coin), so that having the government's guaranty of *exchange* value, it shall be taken readily in any exchange which the holder may care to make. Money in itself is not wealth; it is only the means of exchanging wealth, and as such means it has in the interim, between the making of exchanges, for the time an inherent (not intrinsic) value in the manner that a trustee may, for a season, be the possessor in fact. Were your theory correct, I should favor the 'remonetization' of copper also.

"Your second false premise is, however, answered in the first, since you have ignored the fact that borrowed money in the form of credit is as effective a tool of exchange as is coined money. And borrowed

money is merely the equivalent of lent credit. Here is where our national banks have their reason for being. They lend their credit in the shape of paper currency, the redeemability of which is guaranteed by their money paid in as capital stock funds, invested in government bonds deposited in the federal treasury. And they will lend their credits more readily than would the federal government, if the security offered assures them such credits will be returned to them unimpaired. The security accepted is often more in the nature of recognized skill to employ labor and to manipulate the actual exchange of labor's products than a security in real wealth, and where real property is considered, it is given only as a pledge of the borrower's ability to employ labor, or to exchange its products; for if this ability and honesty exist, the credits will be returned unimpaired after they have served the borrower temporily as the tools of exchange.

"Then, perhaps, you will say that if that be the case, we need neither gold nor silver for money, which is a fact as I view it. There is no absolute need of having metallic money. But as a convenience (and people always want the most convenient tools to achieve

any operation whatsoever) a certain amount of metallic money is as necessary as is a railway. Both effect a saving of time and exertion. Were we still in the age of barter, intrinsic value money would be needed in every exchange of property where the exchangers were at any distance from each other.

"If the government were in full touch, commercially, with all the producers, and took an active part in the exchange of all wealth products, then, manifestly, the government alone would be the proper party to issue all money, metallic and paper currency; and during the years 1861–5, when the civil war was the almost exclusive business of the nation, and brought it in direct touch with the people almost universally, its credits in bonds and greenbacks (which were respectively interest-bearing and non-interest-bearing credit money of the government), were issued to the full extent that the people would receive them. But the government not now being in active touch with commerce and industry, would find it impossible to issue the credit money needed in the exchange of products, and hence the next best thing, under the circumstances, is to allow

the national banks to issue such credits, and they, operating each in its own locality, can do so much more safely than could be done from a distant centre. But it would seem only fair that the national banks should, in view of the privileges which their charters give them, yield to the government a part, if not all, of the interest upon the bonds deposited by them, and let such surrendered interest be used as a guaranty fund from which to *immediately* pay the depositors of any failed or suspended national bank.

"That the people do not want the free coinage of silver is easily proved. It is not 'free money' in the sense that it would make the exchange of wealth more free than such exchange now is. It is not a *convenient* 'medium' of exchange. If I were indebted to you in the sum of $50, and should offer to pay in silver, you would protest that it was inconvenient to carry that amount of silver home or about with you. If you were a merchant, and were paid in silver, you would have to hire a porter to take your deposits to the bank, an extra expense which would have to be deducted from the value of the silver. We all want prosperity, and we all like to see our silver miners prosper,

but we cannot afford to heighten the prosperity of several thousand miners at the expense and dire inconvenience of twelve million men. This is an age of convenience, and we should demand the most convenient medium of exchange always. As the world progresses in civilization, and goes further and further away from the age of actual barter, intrinsic value money (or, more properly, inherent value money), will relatively be used less and less, and if we shall ever attain the perfection of things in this world, metallic money will be discarded entirely. We have indeed already closely approximated that condition, and I am quite sure we would be better off as a nation if we relied entirely on paper (credit) currency, and used our gold and silver only in bullion shape, to be certified by the government, to settle international trade balances. For, were this the case, if foreigners demanded our gold, the volume of our currency would remain undiminished at home, while the export demand for the gold would 'boom' the gold metal market, and the same with silver. A people can never afford to export its circulating medium, any more than a man can empty himself of his blood and live. Money

is the blood of industry and commerce. I even hope that we shall in a few years see this clearly enough to arrange our currency system accordingly. Nevertheless, meantime, for convenience sake, we should buy and coin some gold in ten and twenty dollar pieces, and all the silver the people will absorb in fifty, twenty-five and ten cent pieces, and if the government will recall all its certificates of deposit (its proxy money), cancel them, and issue in their stead legal tender currency redeemable only at the pleasure of the government, and will empower its secretary of the treasury to stipulate at any time what proportion of its custom and revenue dues shall be paid in gold or silver, so that the treasury may be constantly replenished with gold and silver, according to its needs, then, I think, its currency would be absolutely sound.

"But I certainly should not leave outstanding a currency by which the treasury can be denuded of its gold at the will of speculators; nor would I issue another interest-bearing bond, for if the government needed money temporarily, it could safely issue legal-tender greenbacks bearing no interest, which the people would take more readily than bankers take its bonds."

Such was Col. Boonton's exposition of finance. We all thanked him for his courtesy in being so exhaustive in his treatment of the subject, but I could see that Mr. Wealer was ill at ease over the status of the question, and desired to argue further the free silver side.

"The question is such a momentous one," he began, "that it is difficult to see all around it at a glance. There is some truth in what Col. Boonton has said, but his is the 'gold view;' I fear his ideas are colored by the eastern press."

Now, if the Colonel disliked anything, it was the assumption that his views could be colored by anything except his own thinking.

"Mr. Wealer," said he, "I will rest my argument on one rebutting proposition alone —that of convenience. In Chicago I accumulated about twenty silver dollars, which, being a stranger, no one would exchange for me, and being in a hurry to catch this train, I was unable to change for paper currency at the bank. I have this money in my satchel in the other car, not finding it comfortable to carry it in my pocket. Now, if you will accept these silver dollars, and give me paper currency in exchange therefor, I shall be very

thankful, and shall consider the silver question as settled to the extent of at least twenty dollars *per capita* of adult male population."

We all laughed, including Mr. Wealer, who, however, seemed inclined to regard the proposition as a joke.

"No, but I am in earnest, Mr. Wealer. Will you accept?"

"Well, I have yet far to go," pleaded Mr. Wealer.

"So have I," replied the Colonel.

"Any way, what I should do in this case would be no criterion for the people generally," retorted Mr. Wealer.

"But it certainly is a criterion, and your refusal proves that, on the score of convenience alone, the silver dollars will not circulate among people who have any conception of comfort."

John and I affected to laugh at Col. Boonton's bold move, and Mr. Wealer conceded it was a fine bluff, and nothing more; and at this juncture the Colonel begged to be excused, as his family would be worrying at his long absence from their car. And after arranging to see me again before I should leave the car at Altruria, he bade Messrs. Wealer and Optimus good-bye.

"There seems to be a great deal of truth in our friend's theory," said John. "To us Altrurians, however, the problem is not a pressing one immediately, but I take great interest in it, and, taking the commercial world as I find it to-day, and remembering that ninety-five per cent. of the volume of commerce is conducted on a credit basis, I do not see how we could dispense with the national bank system, which has given us a stable credit currency, and I believe that, with an improvement of the system in accordance with Col. Boonton's ideas, which, I believe, were the recommendations of Ex-comptroller of the Currency Hepburn, and others, such banks would almost ideally fill the wants of commerce, for we must remember that the function of all commercial banks is solely and primarily to insure the credits on which commerce is conducted.

To do this effectively they must, with proper safeguarding restrictions, be free to charge such rates of interest or discount as the individual risks of loans may demand, just as fire insurance companies adjust their rates to the risks they take; depending on the competition between the banks to give our merchants reasonable rates. But, as I

have intimated, my individual interests are not immediately affected, being under the Altrurian system of finance, which we believe much safer and more equitable. Your government bonds are issued in such denominations as enable only the rich to invest in them. The people are, therefore, divided into two classes — those who receive interest-bearing money, and those who receive only non-interest-bearing money; for bonds are a kind of money. In the Altrurian system the humblest citizen shares this privilege equally with his wealthier neighbor, and the amount of money one can accumulate depends solely on his industry and self-denial, rather than on privileged consideration. We do not believe in a system which fosters inequality, and makes the speculator the recipient of the fruits of his neighbor's toil, and then, with the advantage so obtained, proceeds to subject the laborer further to interest charges, and the caprice and lust of financial gamblers."

Meanwhile, having under discussion this and other subjects, our train approached Altruria. We had spent a day in the "twin cities" of the Northwest with much satisfaction, finding their people as breezy as the invigorating air of the north country.

The more I talked with my friend Optimus the more I became convinced of his greatness and nobility as a man. On every subject he discoursed like a statesman and a Christian. Of Altruria he told me but little; he repeatedly said he should prefer to have me see it. And now that we were almost there, I was all alive to see the wonders of the place. The day was far spent, the sun had set, and as we alighted from the cars I could see but little except the vague outlines of houses and trees —a scene such as any town might portray. Yet I could see that the railway station was a model one; quite ornate. The fatigue of the journey was considerable, and I asked John about how far we should have to walk to reach his home. "It is about half a mile," he replied, "but," he added, "if you will be seated in the waiting-room, I shall in a moment have my carriage here to take you."

That was delightful. To my surprise, he had speedily summoned two carriages, which stood at the door, without horses. "But where are the horses?" I inquired, as John asked us to step in. "They will be here the moment you get in," he replied. And so it was; immediately we were seated, by the pressing of a lever the carriage started, and

as we glided away over the asphalt pavements and through the park-like city, I once more regained the hope that the town would be worth coming to see.

In a few minutes our carriage stopped at a splendid cottage of medium size, which John told us was their home, and we alighted with much satisfaction that our long journey was at an end.

We found the house open, and in charge of a person who seemed to be a friendly neighbor. Upon entering, the women and children were promptly dispatched to the several dressing-rooms, where they were invited to make themselves comfortable, while I remained with John, downstairs in the sitting-room. Stepping over to the telephone, he called up the hotel of the town, and ordered a dinner to be cooked and sent to his home forthwith. "We have a telephone in every house, for use in all the everyday affairs of life," said he. This seemed an improvement even on New York, and when John told me we should be eating our dinner in thirty minutes, I was still more pleased.

"You see," said John, "our central kitchen or hotel expects such orders, and has the very latest appliances to fill them with dispatch.

The town has over 3,000 inhabitants, and the hotel is run for the accommodation of our people quite as much as for strangers. Our orders are filled at about the cost of materials and labor, which makes it cheaper than to consume one's own time in preparing food. We have no servants in Altruria. Nevertheless, we command all the help we need, and on a moment's notice. We do not employ each other. The town affords employment for every citizen. The services of the man who was here to-night will be charged up to my account, and for any services which I render I receive due credit. Each householder receives monthly a statement of his account, so he can see how he stands, whether it is necessary to economize or not, etc. No one in Altruria ever spends a moment in looking for work, but, upon registering as ready for work, may be summoned by telephone at a moment's notice. Just now I have my annual vacation, and am not liable to be called. At the same time, any one wishing to employ himself, is at liberty to do so."

I was quite astonished at all this, and felt bewildered at the partial revelation of the system. I could not comprehend it in all its bearings. But, remembering *Looking Back-*

ward, I said to John, "Then you have adopted Bellamyism?"

"Not at all; man cannot live on sentiment alone."

"But our dinner will be served in a few minutes," said he; "let us also make our toilets."

When we came down-stairs, dinner was on the table. It was a well-cooked, inviting dinner, and neatly served. John asked the blessing in a beautiful, short prayer, full of heartfelt thanks. Then he became the delightful host that I expected he would be, and made us all comfortable and good-natured, and helped us until we wanted no more.

After dinner, John and I took a short walk. The town was not large in extent. There were no vacant lots between houses. As far as the town extended the streets were perfectly paved and lighted. There were trees everywhere, making the city one great residence-park. Bathed in floods of soft, effulgent electric light, the trees and walks reminded me of Madison Square Park, New York, except for the cottages interspersed.

When we returned to the house, every vestige of dinner had disappeared, and the folks

were playing the piano and singing. John and I joined in a few of the old familiar hymns and songs, and then we all retired.

The next morning, John, per arrangement, called me early, and had told the rest not to be in a hurry getting up. When I got downstairs he stood ready with a smaller road-wagon, which he called a light roadster.

I learned that these wagons were built of light steel—John said in a few years they would be built of aluminium steel—and were propelled by a minute engine, using some gas of great expansion, under a minimum of heat. We stepped in, and after we got outside of the town proper, I found that the roadster was a marvel of speed, making almost a mile a minute. But after showing what the machine could do, John reduced speed, in order that I might take note of the landscape around. The sun was just rising, making a beautiful picture as he first peeped over the rolling prairies to the east. All along the road there were fine trees, which in another decade would become stately in size.

"All this land that we have traversed is in Altruria township, and is the property of the Altruria Corporation, organized to do a co-operative farming and manufacturing busi-

ness," John stated. "With these swift road machines we can go to the ends of the farm in a few minutes, so that distance is annihilated; consequently, all our people, though farmers, live in town, and have every city convenience which ensues close association, water, sewer, light, heat, transportation, all furnished at reasonable cost, and cheaper than any individual household could supply itself. All our work is done under a system of voluntary co-operation scientifically adjusted to the seasons of nature, so that time and substance are economized to the highest degree, and the work of all is greatly lightened. None, however, is compelled to work; but, 'no work, no pay,' for we believe with St. Paul, that, 'he who will not work, neither shall he eat.' But the bugbear of work is removed from us. We all work from religious conviction. In fact, no one can be an Altrurian who is not a real Christian. You know Christ said: 'My Father worketh hitherto, and I work also.' But not only did he work, but he worked never for himself, and always for others. We Altrurians also never work for ourselves, to gain for self as much as possible, but we serve each other, and yet we have things so arranged that nearly al-

ways every one does the work of his choice. All work for each other, all give thanks to each other; each receives gracefully and with thanks that which he even himself helped to produce.

"What is man more than the animals if he live only to consume that which he can by hard and selfish toil produce? We believe man has a higher mission than merely to eat the food he can find. Lifting man above his animalism, and doing away with all the drudgery which deadens his intellect, we have the spiritual man in his full estate, and he is compelled to give thanks joyfully because it were absurd to complain or to ask abjectly as would a beggar. Having sought first the kingdom, by living a rational, Christian social life, all things are added unto them, and they are thankful and joyful and the canker-worm of care is unknown to them. If men do the highest that is in them, their Heavenly Father careth for them. This is the secret of our good health and happiness in Altruria; we have no care (worry). Twelve years ago, although still young, I felt myself getting old. Care was ever with me. I entered the mad race for wealth for fear I should not have even enough. I found that those who

did achieve extraordinary success and bought themselves immunity from care, reached the goal only by running over their weaker fellows. Agriculture, under the old system, was lonesome and melancholy. I began to think whether success in any sphere was after all worth the seeking. Between the private monopolies and free competition all the nobler instincts of man were stunted. Accidently I came across Altruria. At first I was skeptical, wondering whether the scheme was not too good to be real. But I tried it; actual experience gave me confidence, and we have been here ever since. And we are both still delightfully young (my wife and I) and our children have had an ideal education and training, physical and mental, from the kindergarten up to the higher branches of knowledge.

"Unnecessary care is what kills more people than disease. Care makes the system weak and liable to any disease."

I could not but give assent to all John had said. Care was ever with me, although I was more successful than the vast majority, and my dear wife also was getting old prematurely. I was also seeking an escape and from that motive wrote the magazine article

on "Social Evolution." Was Altruria the realization of the ideal social system? It looked attractive, but I had as yet caught but a thread here and there of the machine which propelled Altruria, and I stated to John that I was not at all clear how any one could be an Altrurian without surrendering his individual liberty.

"Individual liberty?" repeated John, "Only the tramp, the thief, and the anarchist enjoy perfect individual liberty. All honest, industrious men are dependent upon each other, live by serving each other. Why not then come together and serve each other in a manly, Christian manner? We all are free in Christ—in the spirit of truth, justice, and love—for Christ is a spirit and will come to dwell with us if we let Him, and if the people would so live that He could come among them, He would manifest Himself. Christ will come again in all His glory, not to find lodgment in one personal body, but to enter into every body which is made meet to be 'the temple of the Holy Ghost.' We are on the morn of a new dispensation. He will come again to all who will receive Him in completeness and will give them peace—will give them the kingdom."

John Optimus was such a grand man, so pure in thought and so joyful, that I received these words as I could have done from no one else. Such thoughts seemed to naturally well up out of his soul. Any one else uttering them I should have set down for a "religious enthusiast."

Meanwhile, we had roamed all over the farm and had returned to the house for our breakfast, with splendid appetites, and we found that Mrs. Optimus had duly anticipated them.

One thing I noticed especially about Altruria; its streets were as clean, almost, as the halls of the houses; and the vehicles came and went noiselessly. The whole town was queenly in appearance and service, and yet every arrangement was a natural simplicity at a minimum expense. Flowers there were in profusion everywhere. Each house had a plot of ground of about half an acre, and on this space each householder had his garden and pursued his own fancies in floriculture, etc. There was not an unattractive house in Altruria. The smallest one was an architectural poem in terra-cotta or granite or similar material.

After breakfast John and I were sitting

on the veranda. I remarked to him, that, judging the Altrurians by their homes, they were all wealthy. "For," said I, "not one house but that must have cost more than $10,000 in the materials they are built."

The Optimus house was in granite.

John laughed and said: "Your estimate is very flattering indeed. Our homes cost us only $2,000 to $3,000 each, according to size. This of course exclusive of interior decorations which the owner supplies according to his taste. When we began to build Altruria one of our members had a patent on a system of fire-proof cottage building, which, after inspection, was approved by the best architects of the country. We therefore adopted it. In brief, the system consists of a light frame or skeleton of steel so keyed together that it is as firm in proportion to size and weight as the frame of an umbrella. To the exterior of this frame is fastened a mere shell of terra-cotta or artificial granite, pressed into the desired ornamental patterns; and the interior is the ordinary plaster, backed with mineral wool. The windows, doors, and floors are of wood. This gives us, practically, fire-proof homes at about the cost of wooden ones. If you are interested

in such matters, let me show you through our house."

I followed him to the basement which was half above the level of the ground, and well ventilated and lighted. Here was a dining-room, kitchen, and a very small cellar. From the kitchen a door opened, as it seemed, right into the wall. John opened this and showed me the terminus of a small underground trolley which he said connected with the commissary in the centre of the town, whence came all supplies at a moment's notice, and whither was sent all refuse for cremation or other disposition.

I now knew why the streets were models as to paving and cleanliness. There was a small electric range on which the family could do such cooking as it desired to do.

The first floor contained a parlor, sitting room, and a smaller room with a bay-window. On the next floor were four large rooms and a bathroom. And the attic afforded two additional rooms.

In fact, a model home, spacious enough to accommodate a large family and not too large for a small one.

"You Altrurians," said I, as we had returned to the veranda, "are veritably work-

ing gentlemen. If our workers in New York had such homes they would consider themselves in the millennium."

"Yes, and reversely, we Altrurians consider them as being in a veritable hell," said John. "And yet your people could be even better conditioned than we are; their natural opportunities are superior."

When the Sabbath day had come, Mr. and Mrs. Optimus invited us to accompany them to church. We were indeed anxious to go.

Turning to me John said, "I am glad you are coming, for to-day's sermon may prove particularly interesting to you since it is a special occasion—the anniversary of the settlement of Altruria."

As we walked through the town I noticed that there was but one church—a noble structure, almost a cathedral, and more beautiful than are most cathedrals. It was situated in a grove of stately trees.

This led me to ask John regarding their religious practices.

"Yes, we have but one church. It is a Catholic church—an *American* Catholic church; that is to say, a church which has

the universal charity of brotherly love, and the faith of the simple gospel."

"John, I must say that I do not relish the idea of a 'Catholic Church.' It is a system of ecclesiasticism, patterned after a monarchy and can never fully harmonize with republican institutions."

"And do you, an educated, liberal man, also not understand? This is not a Roman Catholic church, but is Catholic in the sense that your 'Church of the Strangers' in New York had the true spirit of catholicity (worldwide charity—love and respect for fellow men of whatever creed, Roman Catholics included). With us there are neither Protestants nor Roman Catholics, Jews nor Gentiles, but all are one in the spirit of Christ. Let the dead past take to oblivion its dead. Our Christian church is not connected as the chief agent of the undertaking business, nor has it any respect for the Protestant who from habit continues to protest when the occasion for protest has disappeared."

"And do you still find preaching necessary?" I inquired.

"Why not? We are not yet perfect. Men's souls need showers of grace as often as the soil needs rain. And our preaching

is not radically different from that heard anywhere else, except that instead of plying the lash of castigation, our preacher points out our causes for thankfulness, and lays before us such truths of science as harmonize with the gospel and as will contribute to our perfection. And frequently it is necessary to remind us wherein we have still fallen short of the glory of God. Often we have the great men of the outside world come and preach to us. To them our church is always open. Our aim is the physical as well as the spiritual perfection of the race. To this end we practice, for instance, the theory of prenatal culture, and, while the world scoffs at it, we have found it to be the truth of God. People must be born right as well as trained right. If we do or neglect anything which frustrates God's full plan in nature we are guilty of a grievious sin. It is our endeavor to have an ideal little industrial republic of Spartan men and women, having the full measure of manhood and womanhood, and naturally and truly Christian."

We had now arrived at the church, and, entering, were promptly ushered to seats. The sunlight streamed in through windows

that contained beautiful allegorical pictures in stained glass.

The minister opened the services by pronouncing the blessing, the congregation standing with heads bowed. Then he gave out the hymn, "Nearer My God to Thee," to be sung to the tune, "Robin Adair."

And now, opening his Bible, he read from the scriptures the VIth Chapter of Matthew, which was followed by majestic music from a volunteer choir of over fifty voices. As they sang I was thinking of the heavenly choir.

Following this choir rendering we again all stood up and, bowing our heads, listened to the noblest prayer that ever entered my ears. It seemed like the devotion of a god to the God of gods. It was like holy music played on the strings of the soul.

After the congregation had sung the hymn, "When I Shall Awake In His Likeness," (and I would like to say here that their congregational singing was the most hearty and sweet I ever heard), the minister arose to preach the sermon.

"You will find my text in the 33rd verse of the VIth Chapter of Matthew: 'But seek ye first the kingdom of God, and his

righteousness, and all these things shall be added unto you.'

"It is proper and fitting on this our anniversary," he began, "to preach from the text which, above all other portions of scripture, contains the very corner-stone of our Altrurian philosophy. We are a separate people living unto the Lord. We do not entertain the pharisaical thought that we are better than the rest of the world. They are also seeking the kingdom. Their error is that they do not seek it first. 'For after all these things do the Gentiles (the worldly,) seek.' And they seek them before taking thought of the kingdom and its requirements. This is the only difference between them and us; and we are not entitled to flatter ourselves because of the difference, but to be profoundly thankful that God has given, and maintains us in, the grace from which our every blessing flows. And let us pray and work that the world may be enlightened to see its fatal error.

"Leaving aside the words of scripture, what, in plain, every-day language, expresses the difference? One word covers the source of all their error and suffering; the word *selfishness*. From it rise all the serpents of

vice and crime which beset them. The people of the world think first and most of their own desires—of themselves. Of the grace of God they will have only so much as will save their society from crime and anarchy. They have their churches and multitude of laws to cajole and harrass the horde of criminals which their society constantly produces, but never think of themselves so living that crime would vanish with the disappearance of the cause. They are like unto a husbandman who in mid-summer bends his back beneath the scorching sun, cutting down the weeds; while if he had first taken thought of the good, his field would have been so filled with golden grain that the weeds could have found no place therein.

"But this day is to us a day of remembrance. Enjoying every good gift as we do, laden with material blessings, let us not forget their source or the manner of their coming. I sometimes fear that we shall forget, at least in part; and in the fullness of things as we enjoy them it is difficult to realize what our life would be under the ordinary wordly conditions. To-day in Altruria, as in every Altrurian year, there has not one of you been without ample food and

raiment, and every social pleasure. More than that, there are no poor among us; all of us, and our children, have enjoyed everything in like measure. If there be any difference among us it is that some of us will enter upon our continuous vacations a few years earlier than will others.

Man is apt to take the good things of life, especially if he has enjoyed them for many seasons, as a matter of course. He cannot think of himself as in an evil state. If this be our condition we shall become less thankful for, and less worthy of, God's favor.

"Perhaps nothing can more fully awake us to this danger than a clear view of the world. And to make the lesson the better applicable to ourselves, let us imagine that we had decided to abandon our Altrurian life, and tomorrow would see us disband and become a part of the world. As man cannot live without land, there would be a wild scramble among us for the better portions of the soil of Altruria township. The stronger would take their larger portions, and the weaker their smaller ones. Some would have fertile soil; others barren. Some would have an abundance of water for irrigation; others none except a small supply for domestic use.

Is there anything under Heaven which could keep these neighbors in substantial equality and fraternity under such conditions? Nothing. Then would enter greed, envy, and all the vile brood of egoism. Selfishness would reign supreme. By and by, some of the smaller holders of sterile portions would abandon their holdings, or if they should remain, the children would show their superior sense in leaving. Where would they go? To the cities, into the stores and factories, to become the economic slaves of the industrial world, which is heartless. 'There is no sentiment in business.'

"Go with me now forward into the time of another generation. Some of the grandchildren of our cultured Altrurian stock are found in the lowest city tenements, their offspring to be reared in the vilest environments, amidst filth; and schooled early in vice and crime. Others have become factory operatives, live in their employer's houses and trade at his store—slaves in everything save name, and the option of seeking another master under similar conditions. Their despoilers will honor themselves by contributions to the charities, the necessity for which they have created by the economic system under which

they operate. The robbed are offered their own goods in charity, and powerless to resent the insult. If in that dire extremity the gospel should be preached to them, would it not fall on their ears as a mockery? Would they not feel that instead of receiving the bread of life they were being offered a stone?

"They flee back to the country to regain land and freedom. But economic value now stands between them and possession. They must here also become the servants of those who are in possession of the primary factors of production through the ownership of economic value.

"Such is the search, the vain search, of the 'Gentiles' after the things of this world before they seek the kingdom. At every step they and their children in every generation are harrassed by inequalities, envyings, bickerings, strifes, thefts, murders; all the fruit of their selfishness, their egoism. Now, what I have pictured as your future, should you abandon Altruria, is to-day the actual state of the outside world. The masses are economic serfs. The producers retain of their products only sufficient to barely feed and clothe themselves. They pile up prodigious fortunes, and have no part therein.

"Here, in Altruria, we are joint owners of the factors of production—land and machinery. Consequently we maintain an approximate equality. We have no shamed poor to receive the charity of the fawning rich. Our children are not humiliated while still in their innocence. One child is the peer of every other child. Their opportunities for acquiring the tools of intelligence and skill are the same. None need leave school at the beginning of its teens to help support poor parents, for no parents among us are poor.

"None of us are lonely, as are the agriculturists of the outside world. We are all near neighbors, and enjoy the quickening impulses of an intelligent society, and mutual aid comes quickly in case of sickness or bereavement.

"Our surroundings are beautiful. How pleasant is Altruria to look upon. Why are we so blessed? Because we seek first the grace of God—the kingdom of love—and thereby are enabled to live peaceably in the closest association. This is the key to our higher life.

"Our Altrurian system gives all an equal opportunity to the land; every citizen has his share in the best as well as the poorest

soil. We make machinery (the implements of production) serve our laborers, instead of allowing it to compete with them. There is no quarrel among us regarding water rights; ere long our whole farm will be irrigated, and made still more productive. Transportation, commercial, and water monopolies do not dictate to, nor levy tribute upon, us. We jointly own and operate the monopolies, leaving the individual product of each undiminished; while we enjoy our respective shares individually, so that we have as great personal freedom as any system ever afforded man. Indeed, our liberties are greater than enjoyed by any other American citizens, for we are free from the spoilation of the monopolies, as well as the tyranny of kings, and, above all, free from the greatest tyrant—poverty. Are we not justified in claiming that in Altruria we have attained the scientific system of political economy which does exact and equal social justice to every citizen? And is that system not the most Christian because it is scientifically correct? Would that the Christian world had learned the secret. Shall we not teach it to them, to our fellow-citizens especially, even more than we try to teach the heathen? Will God hold us guiltless if

we neglect so great an opportunity in our own land, and send the theology of the gospel to the heathen abroad? Indeed, until the Christian world so lives the gospel, the heathen will smile at its missionaries in derision. They see that precept and practice are far apart in Christian lands."

Having closed his sermon, the pastor led us in repeating the Lord's Prayer, and then announced that the collection to be taken up would go to sustain the Altrurian missionaries.

Returning from the church we had lunch of cold meat, salads, and dessert with coffee, and the rest of the day we spent in quiet pleasantness.

"The Sabbath is with us a day of absolute rest," said Mrs. Optimus. "I trust, therefore, you will excuse my not preparing a regular dinner."

"I much prefer your way," I replied. The children were allowed their liberty to enjoy the day in their own way, although no boisterousness was permitted. In every other respect the Altrurians enjoyed their Sunday as do other people—in reading, sociability, and in a word, naturally. But it was the Lord's day.

CHAPTER II.

MONDAY morning Mrs. Optimus proposed an outing for Mrs. Smith and the children, and John promptly got ready an unusually large horseless carriage.

"Mrs. Optimus handles a horseless carriage quite as competently as I do," said he.

Presently they were off.

"I would not be surprised," said John, "if they would take a trip of fifty or sixty miles to show your folks the country and, incidentally, on the way, show your wife what is woman's life on the non-Altrurian plan."

John and I remained at home to further discuss Altrurian economy, as I was now more than ever curious to know the whole story of it. John told me to be seated in one of the big rocking chairs on the veranda. He soon returned with a box of cigars and quite surprised me, for I was rather bewildered as to what the Altrurians allowed themselves and what denied.

"You don't consider smoking sinful?" I inquired as I lit my weed.

"It all depends," was the reply. "To

some Altrurians as to some in the outside world, the use of tobacco is a sin."

"Where do you draw the line?"

"At the limits of moderation. Temperance in all things. And if smoking does not agree with a person's health, it is for him a sin to smoke. But this is true also of all articles of diet. Everything that injures one's health is sinful. To the theologian the term sin is a vexatious one, while to us it is very simple because we ignore the theological interpretation and take the definition which nature and science offer. *Whatever harms is sin. Whatever benefits is good.*

"Thus our morality becomes a scientfic simplicity, and the term sin has for us no superstitious dread, although a fuller meaning."

"That throws a new light on the subject for me," said I.

"I am glad it does, for it is a vexatious one for every Christian who considers sin only from the religious side. I remember how I used to be tortured as to what I might and might not do. Now I know. I am at perfect peace with myself by living up to my knowledge. But you want to know more about Altrurian economy."

"Yes," I said, "I am delighted with Al-

truria, and I can readily conceive how the plan you have adopted works on a small scale, locally, but it seems that after all you are not Altruists, but egoists, like us of the outside world; that you are simply co-operativists who have combined to reap a greater benefit for yourselves and against the rest of the world."

"That is a conclusion hardly warranted from the evidence which you have had from me personally, and certainly not from the evidences which you shall see before you leave Altruria. If the plan works in the township of Altruria, is it not possible to make every township in the land a co-operative industrial republic? And as for being egoists, let me say that we trade with the rest of the world as would any of your great corporations. Nor do we stop at this; in all the great cities, we now have Altrurian missionaries, whom we support at no little expense to ourselves, for to us Altruria is not only a better physical condition, but it is founded upon a principle which we feel bound to preach. The reason you have not heard more of Altruria is that we thought best to practice our theory before we preached it."

"Then you have a scheme for the universal regeneration of the country—morally, industrially and politically?"

"Certainly."

"May I have an outline of the Altrurian programme for the whole country?"

"With pleasure."

"But, recurring to your criticism that we are after all egoists who have become associated simply because of the greater profits to be derived from co-operative effort—why should not the highest civilization be also the most profitable? We believe it should be so. The most scientific method, and the most accurate system of social living and industry are the nearest to the Christian ideal, providing the benefits of such living are equally distributed so that *all* the people shall be able to make approximately the same progress.

"The English land holding system would be the ideal if there was not the difference between fawning lord and cringing serf. Our ideal must be to attain the grandeur of the feudal estate by the co-operation of free men, every one of whom shall be lord as well as a helper. There is economy and efficiency in operations on a large scale,

whether in agriculture, industry or commerce, and unless our working producers learn this, and themselves associate to secure the advantages of associated effort, capitalists will pre-empt the opportunities and reduce the masses to tenants and helpers, economic slaves, while they should be joint owners and self-employing. If our working producers will not learn this lesson, they need not be surprised at all kinds of capitalistic monopolization, nor have they any right to criticise capitalists for their sagacity and enterprise. Ignorance and cowardice are always punished by subjugation and spoilation.

"But in a republic where social order and security rest on the justice that flows naturally from the fraternity of an approximate equality, we must view with alarm the tendency of a division of the people into patrician classes on the one hand, and plebeian masses on the other. This division is already making in American society. We have our aristocracy of wealth and our army of subjugated, cringing serfs, whose poverty while not actual, is relatively distressingly apparent. Such a condition was never intended for the American citizen. He must

now either make himself master of capital and employ it, or let capital employ him and dictate his condition quite as accurately as was done for the actual slave."

"John, your ideas are noble and philanthropic, but they are chimerical. That labor should employ capital is impossible. Capital has the brains and it is better to be employed by the best intellect of the world than by the mediocracy. Our capitalists claim that they furnish more employment and at better wages than labor could secure for itself by its own endeavors, muscular and intellectual combined. Is this not a fact?"

"It is true in the existing state of things, but that is not the desirable nor ideal state. I will admit that the best intellect must rule to attain the highest results. What I meant to say was that every American citizen should by a common-sense, practical education be enabled to become his own financier and employer, jointly with his peers. To give the masses the 'brains' necessary to become self-employing. You certainly will not deny that this is the democratic ideal."

"No, but can they be so educated?"

"That is exactly what we are demonstrating here in Altruria. And what our people

do here I am willing to believe is possible for all the people everywhere."

"But not everybody has the Altrurian philosophy."

"No, but they can all have it; it is as free as air, and when they do become possessed of it, they will lift themselves above a hundred plagues which now annoy and mulct them."

"I presume you have reference to the monopolies."

"Yes, it is monopoly that is ruining America, socially and industrially. But the remedy is not in demagogic oration, denouncing and harrassing the monopolists, but solely in educating the people to the point at which they shall be competent to themselves conduct the monopolies for the public good. Until that point is reached we should always praise the monopolists for their intelligence and enterprise. The salvation of free institutions will finally be found in the divine simplicity of Altrurian life, which is real democracy."

"John, I admit that what you say is desirable, and true if possible of attainment, but will you kindly particularize as to the means you would employ to reach conduct-

ing the monopolies for the benefit of all? Would you adopt the Henry George theory of the 'single tax'?"

"No, it is unnecessary to revolutionize our tax system as radically as that. No particular system of taxation has any inherent virtue or has any claim to being an economic panacea. Yet it is an axiomatic truth that, since society produces rent, society, like an individual, should subsist on its product. But whoever owns the land is entitled to the rent thereof; for rent is a form of interest.

"I should continue the tax on real estate generally, endeavoring to make such tax about equal to the ground rent, but as all property is taxed on value, and as all property has its economic value established by the revenue it yields, in produce or interest, the most equitable tax would manifestly be a commercial stamp tax, taking an infinitesimal amount of the value of all produce, rents and profits at the point of exchange. In this way, at the end of the year, every citizen would have paid his taxes and they would be paid in the exact ratio of his prosperity.

"I would have our municipalities buy up all their monopolies, paying their market

value in 2½ per cent. 50 year bonds, thus refunding the entire economic debt of the monopolies (which the people have to pay whether conducted under private or public control) and conduct these monopolies (street railways, light, heat, water, and telephone systems) for public revenue, letting all the people share in the profits converted into schools, kindergartens, industrial training institutes, parks, etc. All such monopolies would pay for themselves in a few decades, and meanwhile reduce taxes in other directions, and ultimately abolish all taxes. Or at this juncture the real estate tax could be shifted upon land values, taking all rent of land for public revenue; any additional revenue needed to be derived from the profits of the monopolies. In this way these conveniences would ultimately be served to the public practically free of charge and their service be greatly improved, because under one management they would be perfectly systematized and operated each as a part of a consistent whole, while now conflicting interests mar their full enjoyment."

"Well, that is simply the socialistic programme."

"I disagree with you, or else we are al-

ready in part socialists. It is shameful that every step to give the people their own must be met with the cry of socialism."

[*From Century Magazine, May, 1895.*]

A CHAPTER OF MUNICIPAL FOLLY.

. . . . . .

In order that the importance and value of the public franchises already granted in New York City may be understood, a few statistics are presented.

The gross earnings of the gas companies can only be estimated, because they are not obliged to, and do not, make any full returns. The earnings of the street railroads, the elevated roads, and the electric-light companies are reported.

The business of the gas companies for the year 1893, shows the following results:

	Capital Stock.	Gross Earnings.	Dividends.
Consolidated	$39,078,000	$7,350,000	$3,126,240
Equitable	4,000,000	1,580,000	480,000
Mutual	3,500,000	1,050,000	250,000

The dividends paid by these companies aggregate nearly $4,000,000,—the Consolidated Gas Company paying 8 per cent. on all its capital stock, the Equitable Gas Company 12 per cent., and the Mutual Gas Company 7 per cent., and these dividends are but a part of the net earnings.

It is too well known to be repeated here, that to a very great extent these capitalizations represent little, if any, original investment; or when they do, they show plainly enormous returns: as for example the 12 per cent. dividend of the Equitable Gas Company. In a re-

port of the State Senate Committee of the year 1885 concerning the Consolidated Gas Company it was stated:

It appears that during the last ten years, in addition to the cost of gas and 10 per cent. on the shares, there has been paid by the consumers of the city of New York about $9,000,000. If these 10 per cent. annual dividends should be calculated upon the capital actually paid in by the stockholders, it would appear that the gas-consumers in ten years have not only contributed such dividend, but a further amount sufficient, in fact, to nearly duplicate the present system of gas-supply.

. . . . . .

When this fact is established beyond doubt, then the city can fairly demand, and undoubtedly secure, the largest share of the extraordinary profit derived from the quasi-public privileges conferred.

The street railroads of New York show exactly the same results. The gross earnings of the leading street-railroad systems of New York for the year 1893 were over $12,000,000; the net earnings were in excess of $5,000,000.

The street-car companies paid for their franchises and for personal tax, in the year 1893, less than $400,000, the franchise tax being only $232,912.60, and the personal tax being only $160,302.66. The Manhattan Elevated Road, with a bonded debt of $36,000,000, and a capital stock of $30,000,000, had gross earnings in excess of $11,000,000, and net earnings in excess of $4,800,000, and yet it paid into the city treasury, aside from its real-estate tax, only $187,000. The $30,000,000 capital, on which it is paying annual dividends of $1,800,000, represents little, if any, cash investment. This charge on the citizens of $1,800,000 annually for dividends, and the market value of the stock which is in

excess of $30,000,000, are losses traceable directly to reckless waste in administering the city's franchises. The Edison Illuminating Company, with a capital stock amounting to $7,738,000, and a bonded debt of $4,312,000, had gross earnings in excess of $1,400,000, and net earnings in excess of $789,000.

Taken together, these figures show that the gross earnings of corporations supplying gas and electricity and having street-car privileges in New York City exceed $35,000,000 per annum. Their net earnings are in excess of $14,000,000. The amounts paid by them into the treasury of the city are only nominal. The earnings increase from year to year because of the growth of the city. Competition among them is impossible, because street railroads cannot be paralleled; and it would be unwise and impracticable to attempt to charter new gas companies continually. The streets would be constantly torn open, and the health of the citizens endangered; and then no sooner would they be closed up than the two competing companies would enter into an alliance, either for maintenance of rates or for consolidation. This has been the experience of New York, and, in fact, of all great cities.

Private competion being impossible, some kind of public control seems desirable that would either keep the charges down, so that the returns would be reasonable, or that would secure to the treasury of the city the profits beyond fair interest on the capital. The figures given above show the overwhelming importance of control by the city of its valuable franchises.

. . . . . .

We need only record the earnings of the Brooklyn Bridge to realize what has been gained to present and future generations by retaining in public hands the con-

trol and ownership of this great highway. The gross earnings have steadily increased from $622,680.31 in 1885 to $1,326,598.85 in 1894.

"And of course you would have the federal government buy and operate the commercial railways of the whole country?"

"No, not exactly that."

"Do you know, John," said I, "that is a problem of the greatest intricacy. I myself have given it considerable thought, as the proposition is not a new one; and I have been able to picture to my mind only confusion and stagnation as a result."

"Confusion in what way?" queried John.

"Well, this is a large country. Tremendous spaces have to be covered. We have witnessed as yet only the infancy of its development. I assume that many additional thousands of miles of railway will be required, and, if the national government owned the railways, would not every state and section promptly be demanding more railways at federal expense? Or if the mileage were granted to the states in proportion to their population, in what respect would the people of the sparsely populated states be better off than they are now?"

"Under federal ownership of railways as

popularly understood, I fear those would become painfully pertinent questions. Still, an equitable way will be found in the matter. We Altrurians also have given the problem much thought and our proposition is this: Each state shall map out a scientific system of railways and shall build such railways from time to time, as its people may be willing to pay for, and keep the same in repair. And the federal government shall own the rolling stock and operate the railways of all the states as one grand system."

"But that way the states would bear all the cost, except of operation, while the nation would receive all the revenues."

"True, it would receive them, but it would not have to retain them. We propose that the nation refund to each state its share of the profits in proportion as derived from traffic originating within the state; or at least enough of the profits to pay the interest on the state railway bonds."

"Yes, that would be feasible. But I fail to see that the results to the state, nation or people would be any different than they now are, except increased care over the railways."

"The benefits would be great. First, the railways of the country would be operated as

one complete system as is our postal system."

"But even our much vaunted postal system is imperfect, and each newly inaugurated president spends months of precious time in dealing out petty postmasterships."

"Which is unnecessary and disgraceful, of course," replied John. "Why not let each township or municipality elect its own postmaster, the office to be conducted under federal rules?"

"Yes, that could be done. But suppose the postmaster should disobey the federal rules?"

"In such case the Government would detail one of its special agents to conduct the office till things were settled or a new postmaster elected; or mail service would be suspended."

"And as to benefits from federal operation of the railways?"

"As I said, they would be great. The service would be uniform, and so far as rates are concerned, all distances would be annihilated. There would be an interstate or national rate, the same for any distance; and in each state a rate covering any distance within the state. Space being practically annihilated, the volume of traffic would be vastly,

increased, because all producers and shippers would be within equal distance of all markets, and could freely exchange their products."

"Would the national and the state rates be the same?"

"No. The national rate would be double the state rate."

"That is to say: If I had to pay $3 from New York to Buffalo, I could go to San Francisco, New Orleans, or Atlanta for $6? And the same with freights, whatever the rates might be?"

"You have the idea exactly. But the rates would soon be much lower than now. Few people realize the importance of railways as distributors under economic conditions. So important is it to bring all producers within equal distance of the markets, to make all wealth producers near neighbors, in order that they can exchange products without hindrance, that it would pay the nation to defray the whole cost of freight and labor transportation out of a special land tax; making freight transportation absolutely free of cost."

"And why not make all passenger transportation also free?"

"That is not necessary, because telegraph

and telephone enable quick communication; nor would it be feasible in view of the fact that the Government might be imposed on by aimless or profitless migrations of population. But free freight transportation would make the producer in the remotest corner an integral factor of the whole economic machine. In any event, the rates would be ultimately brought down to the minimum, even in the absence of the land tax revenue, as the Government railways could be operated so as to become free of debt. The freightage problem is of such vast importance under economic conditions as to overshadow all other problems of civilization. So stupendous is it that private capital is absolutely inadequate, but even were it adequate, its jealousies and bickerings will never permit it to do the producers justice. To free the freight is to free the producer, because production is vain without transportation, at a rate giving him an equal standing in all the markets of the country. Only the federal Government can give all producers an equal average rate, regardless of distance."

"Why not make the state and federal rates the same?"

"Because local enterprise should first be

encouraged. The people within a state should have an incentive to develop their own industries and railways without economic trespass from other states."

"Thus each state will have its full development in its own hands, unhampered by inadequate transportation facilities or prohibitive freight rates."

"But all who have given the matter intelligent consideration say that on the whole our railways are serving the people at remarkably low charges. Why not leave well enough alone?"

"That is so only relatively, not actually. The railways, owned by private capital, find their interests directly antagonistic to the people's interests. For this reason our railway corporations find it necessary to buy the legislatures with the very money extorted from the people. The source of this antagonism and corruption can only be reached by public ownership of the railways, making impossible private fortunes large enough to buy legislatures. The buying is not always done with cash, but more often by giving stocks in corporations, or affording opportunities of successful speculation. Often the consideration is to buy off adverse legislation.

This begets a lust for sudden wealth, to be obtained only by speculation, which is demoralizing to the whole country. To-day every youth is taught to worship the goddess Success, and she is to be reached only through speculative gambling, and the arena of public life to-day affords the best opportunities for approaching that goddess with power and credentials which compel successful recognition."

"But after so large a control of business by the Government creating absolute monopolies, it seems to me the private citizens would lose all incentive to progress."

"That is nonsense. The Government has always had a monopoly of the business of war, and yet invention has been as active in that field as in any other. The navy and army have both adopted every invention of real merit. So would it be in the transportation business if the Government operated the railways. But in addition to the incentives existing, the Government could very profitably offer prizes for say the five greatest inventions each year, thus stimulating every sphere of industry."

But to return to Altrurian subjects proper.

"John, I have been wondering how your

extremely wordly, practical ideas of outside affairs can at all connect and harmonize with the Utopian practices of Altruria."

"No doubt you have; it is because so far you have seen things only by their surfaces. You think that because our life here is beautiful, it must have a cloud foundation."

"Well, would it be asking too much of you to give me some idea of your Altrurian finances; perhaps through them I shall understand."

"I intended to give you this information, but as I do not remember the details of the figures, and presuming that you would prefer facts and particulars, let me take you over to Dr. Wellworth, our auditor." And with this John stepped to his telephone and called up the doctor's office to see if he was in and could receive us. Having received an affirmative reply, we started to go over. I anticipated much satisfaction from my interview with Dr. Wellworth. It had not occurred to me that the Altrurians had need of a doctor at all.

Arriving at the doctor's house, he welcomed us most cordially.

"Doctor, I have brought you a patient," said John, introducing me. "He is per-

plexed over the intricacies of our Altrurian financial system."

After a hearty laugh, the doctor replied he would certainly try to clarify my mind on the subject.

"What is it you would like to know?" he inquired.

"Everything," I replied; and we all laughed.

"Well," said he, "you have noticed how, in the last few decades since the ushering in of the economic era, all enterprises established on an economic basis (as our railroads for instance) have prospered more than any other section of wealth producers, however arduous their endeavors. Our Altrurian corporation is placed on the same economic basis—its property of an indestructible nature being represented by a funded debt which is bonded at 2½ per cent. interest, and its movable effects being covered by stock issued on the 'building-and-loan-association' plan. We have determined upon the interest rate of 2½ per cent., because, at this rate, capital doubles itself about every thirty years, which length of time is also the span in which labor renews itself in a new generation of producers. By this arrange-

ment, we believe we have properly equalized the rewards of capital and labor and re-established the equilibrium of social justice. You will also observe that in Altruria labor employs capital instead of capital employing labor; and consequently every man is a small capitalist as well as a worker."

"And now for the figures; Altruria contains 36,000 acres of land, occupied by a population of 3,000 souls, or 600 families. Each family, therefore, represents 60 acres. The 36,000 acres cost us $25 per acre or $900,000, and our 620 buildings, constructed by the new fire-proof method which you see we have invented, cost us (with all improvements attaching thereto), an average of $2,500—or a total of $1,550,000. This makes a grand total of $2,450,000, on which the interest at 2½ per cent. amounts to $61,250 per year, or $102.083 a family per annum, or $8.507 per family per month. Thus you will see that our people have each the sustenance of a sixty-acre farm, and enjoy all city conveniences and comforts at $8.507 per month, while under the old system this monthly charge averages fully $32 per month. This makes a saving in favor of the Altrurian system of about $300 per year per family,

which is almost a family's yearly support, hence the prosperity of our people. All profits accruing over the $102.083 per family per year are credited on the stock held by members, and out of these profits are paid the cost of machinery and implements of production. Then, by our more scientific system of production, the product per family is about doubled, so that the Altrurian has ample margin for saving over the cost of living, the result of which is that at the beginning of age our citizens can retire from production and spend their remaining days in travel and enjoyment, giving the younger generation their opportunity. And our affairs being so ordered that this result is assured to each citizen, our people reach this point in the best of spirits and health and are capable of enjoying themselves as only a matured intellect, conscious of well-earned rest, can. You will see that by this more equal distribution of wealth, commerce is greatly benefitted, for each of our 600 families has about $500 more per year than they would have otherwise. Under the old system $120,000 of this extra wealth would have no existence and the other $180,000 would come into the possession of perhaps

30 families whose needs and purchases of goods would be only a twentieth of what our 600 families need and buy, and consequently the volume of commerce and the goods industries are greatly benefitted by the Altrurian system of wealth distribution."

Here was a vast town covering a whole township, and in the midst thereof a city; its people, according to John, were Altrurians or Christians of a peculiar type; all served each other in love and yet not without due remuneration, and moreover they enjoyed every blessing of invention, art and science; and the whole controlled by one corporation. How was it all done to the satisfaction of everybody and the profit of all? I asked the doctor concerning this.

"It is all very simple. In the first place, we need but little money, only enough to settle balances, as each citizen's account consists of debits and credits for services or merchandise received or rendered, and only the balance of the account need be settled in cash, and this is seldom done except at the close of the fiscal year. The real financial machine behind the whole thing (and which practically is the corporation itself), is our Altrurian Bank, whose methods and opera-

tions are somewhat similar to those of the well-known building-and-loan-association. In this bank every citizen must hold at least one share, (costing 50 cents a month), and he may hold as many more shares as the board of managers fix, from time to time, as the maximum number, which varies with the condition of the bank. If the bank can use more money, it will allow each member a larger number of shares; if there is a plethora of funds, it reduces the number. Every citizen has two accounts in this bank, the one an account of investment shares, as I have outlined, and the other an open or non-interest-bearing account. The latter is to accommodate the owner in making any personal purchase, outside the society or in case he wishes to travel, when he can draw the account in United States money.

"If you should become a citizen of Altruria we would ask you to select a building site anywhere adjoining the improvements (you would have the entire radius of the town but would have to adjoin it in order to have delivered the city improvements at a minimum cost), you would select or furnish your plans for such a house as you desired, and upon your subscribing for enough Altrurian Bank

stock to cover the cost of the house (not the land—the land is never sold but only rented, and this land rental is all the tax you will ever have to pay), the Altrurian Corporation will at once build you a house according to your plans and specifications, or you can, perhaps, buy a home already built by paying what any resident nearer the centre of the town might be willing to sell his location for. After the cost of the house has been liquidated it is absolutely your own property. In addition to this you may subscribe for the maximum number of shares (at present fifty), and your money will be used to build other houses, and to conduct manufactures, etc."

"The money invested in the Altrurian investment shares is improved at compound interest the same as in a building-and-loan society. When the shares are matured they draw annually a dividend equal to two-thirds the rate earned on the whole capital."

[*From the Century Magazine, May, 1895.*]

LESSONS FROM UTAH EXPERIENCE.

THE experience of the people of Utah over a period of more than forty years furnishes the best available light for the problems of the arid region as a whole. This is due to a combination of important circumstances.

First, it is not the experience of a few individuals, or of a single colony, but of a whole people. Furthermore, it is not limited to agriculture, but illustrates in a much larger way the development of a commonwealth. . . . All these circumstances are exceedingly fortunate for a study of Utah institutions with relation to the future of Arid America; but there is yet another circumstance of still higher importance to be mentioned. This is the fact that the industrial system of the coming State was founded by a man of genius, who had both the disposition and the power to mark out new ground for the human race. Putting polygamy wholly outside the limits of this discussion, and speaking in the light of existing industrial conditions throughout the United States, . . . it may be said that the economic structure of the State founded by Brigham Young appears to approach marvelously near to perfection. . . . He knew that his power, to be enduring, must rest upon something material and tangible; and this something he discerned to be the prosperity of the people themselves. Brigham Young was an organizer of prosperity. This was the real source of his strength. He did not aim at mere temporary prosperity. On the contrary, he fought everything that tended to that end, going to the length of actually forbidding the opening of the rich mines in the mountains near at hand, because he abhorred the spirit of speculation. He chose for the corner-stone of his State the principle of industrialism; and that principle lies there yet, at the base of a noble edifice of economic fact, reared by human toil, and held firmly in place by the average prosperity of all who had part in its building. If the great architect, and the superintendents and foremen who surrounded him, enjoyed a larger share of the profits than the workmen, it is also true that the humblest hewer of stone and carrier of

mortar was paid in proportion to the importance of his labors. And what fair mind can object to an industrial system that yields these results? . . .

And here is the first great lesson which the Mormon people can teach the world. The time has come when the world is willing to listen eagerly to the man or people who can demonstrate how it is possible for an indefinite number to gain a generous living by honest labor, not as servants, but as masters. Employment, however good the wages and certain the tenure, is in its last analysis a form of servitude.

But while these elaborate figures (for which see *The Century*, May, 1895) tell the story of the prosperity of the commonwealth, their true significance may be better studied when they are brought down to the basis of the individual family. The census shows that only five per cent. of all the American people have any proprietary interest in the land on which they dwell, while ninety per cent. of the Mormon people are owners or heirs of the soil. Still further, the figures presented by the historian show that the average gross income of the Mormon farmer over a period of forty years has been $1,357.25, or $482.25 above the cost of his living expenses. It is to be seriously doubted whether any other people on the face of the earth can make such a showing.

[If the Morman system shows these marvelous results from the lower grades of humanity, should not our more intelligent, free, Christian men and women do even much better with the right system? Unquestionably they could.—AUTHOR, "ALTRURIA."]

"This certainly looks like the poor man's paradise," I remarked.

"And so it is," responded the doctor.

"The corporation pays the cost of educating your children as well as the other charges for which a tax levy could be made, and your money joins in the profits of all the operations of the corporation. Nor are our men restricted to these home investments; if any one can get more for his money elsewhere, (which has never yet been the case, however,) he is at liberty to make the investment. But we discountenance all speculation either in securities or in land, considering it to be demoralizing and unworthy of true manhood. They are not investments, but gambling in which some must lose to let others gain.

"The home (when paid for) and the money in bank are the property of the individual. The means of production, such as land and machinery and the monopolies of furnishing water, heat, light, sewerage, communication, etc., are all owned by the corporation and conducted at a reasonable profit on the investment. Every plant or piece of machinery is debited with shares and must be paid for the same as a house, so that when the plant or machinery is worn out, the cost thereof is wiped out.

"But all permanent improvements (such as future generations will have the benefit of),

and the value of the land, are bonded by 100 year bonds at 2½ per cent. interest. We have, however, the option of liquidating these bonds sooner, at any time upon one year's notice, and whenever our bank has a plethora of money, it acquires some of these bonds and holds them. In case of an unexpected need of money for a new industry, the law gives us the right to deposit these bonds with the federal authorities and receive thereon 50 per cent. of their face value in currency. This, you see, makes our financial operations elastic, yet safe."

Now I began to see that the whole scheme was very simple and the business on a sound basis. Individuality and private initiative were not precluded but encouraged by the co-operation of the corporation with every individual. The individual man was here completely free, for the corporation was his servant.

"I thank you very much, doctor, for your courtesy in giving me the facts from the Altrurian books. And now may I ask a question of a different nature? Under your mode of perfect living, I should think your functions of doctor would be very perfunctory (?)"

"According to the old notions, yes. The best of people are, however, liable to diseases of a contagious nature. But my chief function is to keep people well, by constantly watching over their physical welfare. Prevention is better than cure. My duty is to see that every man, woman, and child has the conditions of a perfect physical life. This is a part of our religion, believing that perfect mental life is possible only in perfect physical bodies. Common sense and temperance in all things (eating, drinking, and thinking) are the greatest doctors on the planet, and I, the Altrurian doctor, supplemented with tonics and pills, am above all things the minister representing those greater doctors."

"A sort of faith curist?"

"No, that is mental intemperance; we could not accept that, though it is common sense to supplement the right thoughts to help inspire the physical. The consciousness of living a perfect life is the greatest tonic, and our people possessing that are as happy and healthy as you see them."

We bade the doctor good-day and as we were returning, John continued, "Another beauty of our system is, that in case a hus-

band dies or the parents become old and the children are married, there is perfect independence for them. In the former case the wife receives a clear title to the house, if not already paid for, and it needs but a reasonable exertion to support herself. And as for any surviving children under eighteen years of age, they are supported by the corporation and their education and everything supplied. In the case of old people, they always have their own home and a goodly income from the investment of earlier years. No one is dependent upon another, not even on his or her children."

"And, concerning the government of Altruria?" I inquired.

"We annually elect a president, and the other usual officers, including a board of officers for the Altrurian Bank. These conduct all routine business. All important questions are decided by the members by referendum elections, provision for which has been made in our constitution.

"At the close of each year, the scale of wages is adopted and employments are assigned for the following year. The lighter employments yield the lower wages, and the harder and rougher work brings the higher

remuneration. Or if a man has any employment or occupation which he prefers, he may pursue it at his own cost and profit, being subject only to ground rent and rental for any buildings or machinery and power he may use.

"Altruria is perfectly sewered, all rejecta from man and animal being conducted to the fields. We have an abundance of water to flush our sewers constantly, and, as far as it will reach, use this fluid manure, mixed with lime, for irrigating purposes, making our agricultural operations independent of the natural elements and causing the earth to yield four fold its former production."

"And if every township in the land should become an ideal industrial republic like Altruria, I presume these townships would, in their corporative capacities, become the producers and vendors of all goods?" said I.

"Yes, not only that; it would immediately lead to a system whereunder poverty and the anomalies of markets see-sawed by speculators at the expense of both producers and consumers would vanish. Your stock and produce exchanges would have builded better than they knew. Imagine, if you please, every township organized as an industrial re-

public, with a uniform, minimum rate of wages in each industry throughout the land; with a national bureau of statistics and exchange to decree a uniform minimum price for any product anywhere throughout the land, this price based legitimately on the cost of production, and distributing all products at their established prices. And this all done voluntarily by the co-operation of the many industrial township republics, to the end that all labor might receive its equitable reward at all times and in all places. With this bureau constantly advised, exactly the production of all produce and goods in every township, and having the power to allow each township its quota of production (in case of a tendency to overproduce both the domestic and export demand), and in case of overproduction, to all the toilers a vacation or cessation from toil, to avoid disturbing the rate of wages (for is it not folly to cut off consumption wholly or in part by a reduction of wages, because of overproduction; and by this method, now in practice, still further reduce the capacity to consume?).

"And this, you say, would not restrict the liberties of the individual man?"

"Not more than your trusts have already

taken that liberty. Of none save the monopolist who has already received his consolation, and he is given an equal chancce for the future, with all his fellow men."

"But I had reference solely to the toiling producer; if his wages are arbitrarily fixed and the prices of his products also, and he must take a vacation in case of overproduction, is his liberty not curtailed?"

"We fix only the minimum wage, not the maximum. What liberty has the 'toiling producer' now, under your existing system?" demanded John, warmly. "The liberty to work from ten to fifteen hours a day with such energy that he can do naught but sleep the balance of the twenty-four. And then his rest is haunted with perpetual care, for he does not know what day a strike or lockout may overtake him and find his cupboard bare, and, even without these sad vicissitudes, sickness and death are ever ready to lay him low and find his family without the support of a bank account or life insurance. At best, his condition is a sad one. His children are usually well endowed by nature and with education and deserved training would become ideal citizens. But the mother is a serf and must neglect the babe, the food is

ill prepared, and not the right sum of it, the clothing are insufficient to protect the child's health or not of a kind to insure his self-respect at school; and at an early age school must be forsaken for the treadmill of toil. The toiler's clothes, hung in the room used for both cooking and eating, and often sleeping, smell bad and so do the wife's and the children's, and their welcome is not great even at church where all are equal before their Maker. Such is the poor man's lot. Now, tell me, can he lose much liberty?"

"And I would give him free access to the land in any township of his choice; to build his own home according to his taste and ability to pay for it in sums like rent, and would make machinery serve him instead of competing with him; would give him steady work (as much as any of his fellows had throughout the land), and steady wages; would insure his life for the sum of a competency and let him save another; would free his wife from drudgery and sweeten her life, and give her children an ideal training in healthy, delightful surroundings and under the noblest teachings of religion and of science (true science is the essence of religion)."

"It is enough, my friend, I see it all."

"I am delighted to hear it," said John. "If you will go back to New York and settle up your affairs and come again, we will renew your life, multiply your joys, and when you die it will be with a clear conscience, and you will go 'not like the quarry slave at night, scourged to his dungeon, but sustained and soothed with an unfaltering trust' that God is your father, and with a knowledge that you have been a true brother to every child of His."

CHAPTER III.

On the morning of the following day, John said to me: "What do you say if we take a look at the various industries of Altruria?"

"I should be pleased to see all its characteristics, so that I could the more intelligently consider the subject of social-industrial reform with you; for I still have some doubts of the applicability of Altrurian methods to the world at large. It seems to me that the plan is only feasible for those of a certain religious character—a degree of religious fanaticism such as makes Shakerism and the other communisms possible."

"Quite the contrary," replied John. "Our life here is the fruit of the most calm, deliberate reason to which our emotions, as well as the passions, are subjected.

"This is our common-school building for children between nine and fourteen. The school is not in session at this time, but I would like to have you inspect the buildings, etc."

I found it equal in equipment to any school I had ever seen in the metropolis, and

of course much better lighted It was spacious and cheerful.

"In addition to this, we have a kindergarten for children from four to eight years inclusive, where the use of correct language, by imitation, and cheerfulness of disposition, together with music, are the only things taught. And we also have an industrial school, where all the chief trades are taught to the youths from fifteen to eighteen. The girls learn sewing and cooking and practical house-keeping; the boys, mechanics and farming; and to both are taught the elements of the natural sciences, and we also teach them how to use the library and search for any further knowledge they may desire. But the most important is the kindergarten. Teach a child between the ages of four and eight years cheerfulness, beautiful language and music, and you have laid the foundation of a happy and happiness-yielding life. Here is something" (stepping over to the bookcase of the school), "which I should like you to look through especially: *Altrurian Political Economy*, a small volume of perhaps a hundred pages."

"Let us sit down and read it. The children of all nations do as they are taught, and

I need not tell you that the Antipodeans have an order of life almost the reverse of our own. And if we here teach the children the dignity of labor and the universal brotherhood of man, will they not practice it and do naturally what you suppose needs a spirit of religious fanaticism to live out?"

"Quite right, John, let me read the book." Here are some extracts which I remarked upon. It begins with this little essay as an introductory: "There are two first elements, spirit and matter. The former is the essence of all life, the Creator. The latter is the substance of which things are formed. The spirit is God and has inherent life, while matter of itself has no life, is subject to the will of the spirit and is animate only in the measure in which spirit permeates it. The one is positive; the other receptive. The first is called God; the second, Nature. Nature may be said to be the temple of God, for He houses Himself in it so that Nature itself is Godlike.

"Man, a child of God, consists of the mind (his spirit) and its house, the body. The mind is spirit, the body matter."

"That certainly seems intelligible," I remarked, and John nodded assent. I read farther:

"The spirit having life exercises itself in works, and these works are good, proclaiming the glory and power of God, and providing for His creatures throughout the universe. God is the originator of every science, and reveals them to His children as they seek to learn them, and are capable of receiving them. God, the spirit, is the author and the embodiment of industry, working hitherto and now especially for the good of His children; and men, His children, are the 'sons of God' only in so far as they conceive His spirit, imitate His industry, and do good works, subduing the flesh (matter) and the lusts (desires) thereof."

"You see how that ennobles man and his works," said John.

"Yes, it is truly beautiful and grand—ennobling. It is as religious as it is scientific; and all very simple."

"We hold that honest, intelligent political economy is a part of religion," added John. "Our advanced scholars feel that they are learning but the A, B, C, of knowledge, and that all through life they must become the pupils and imitators of the Father, who 'knoweth all things.' This philosophy injects a rational meaning into man's life, and he

knows his place, and welcomes his destiny. He feels that he is 'working out his salvation' rationally. How much better do we understand Moses and the prophets, and what meaning have the words of Christ—'My Father worketh hitherto and I work also.' Now, if you will turn to page 51, and read regarding the manner of God's working."

I turned to the page, and here is what I found: "We perceive also in all the works of God that He worketh not for Himself, but solely for the good of the universe, especially His children in the spirit, and not for Himself. God needs nothing. He has all things. He knows all things, and has power co-extent with His omniscience. He is an Altruist. Moses and the prophets were in a measure Altruists, and Jesus became the full child of God only because He was a perfect Altruist like His Father. Herein is the true interpretation of the Scriptures. Doubters may assail the divinity of Christ, but as no one contradicts the fact that He did the works of His Father—was an Altruist, and worked not for Himself but only for others—we have in that incontrovertible proof of His divinity. And so are all men divine in the measure that they deny themselves (subdue the flesh,

matter) and walk in the spirit, do the works which the spirit dictates."

"And now on page 76, concerning reason and education," suggested John.

This is what I found there: "As God, the spirit, vests Himself in a variety of forms, so has the mind a number of faculties, the chief of which is the faculty of reason, and this is the spiritual eye of man, through which he views his Maker, and perceives the ways of God. Man must keep this eye clear and clean from every pollution of matter, having its lenses well burnished with knowledge, so that the vision may be clear and unimpeded. Hence the necessity for gaining knowledge, intelligence; and knowledge is gained by inspiration through the reason (a 'divining' some call it), and through the more mechanical process of education or teaching. The aim of all education is the establishment, the enthroning, of a perfect reason that shall be kin with the very spirit of God, and rule the other faculties which are the representatives of the flesh; for God is the embodiment of wisdom (knowledge), and is the essence of pure reason. Man, to be a true child of God, must imitate the Father by seeking and obtaining wisdom, in order that the son may

intelligently coöperate with the Father in every good work. And those who do this will, at death, be promoted into Heaven, and there become God's angels, his messengers, and co-workers. This earth is but a trysting place, a school, in which God qualifies His children for association with Him in the rulership of the universe."

"The book is orthodox, too," said I. "It accords with all we have been taught in the Scriptures."

John directed me also to the following on page 93:

"Now, if God is spirit and the mind of man is spirit, and they are kin, it follows that all men are brothers—children of the same Father, and are equally dear to the Father; and no one, therefore, can offend or injure his brother without offending or injuring God. Love is the warmth of life, the expression of reason, and he who has not love for his brother has not the life of God, for that life is spirit and worketh the works of helpfulness and love. And for this reason we are bound to practice the form of industry and living which works full justice, and gives the warmth of love to every man, believing and knowing that this is the order of the kingdom of God."

As we left the school-house, and saw the children at play amid trees and flowers, and then beheld the workers in every industry coöperating under their chosen leaders for the greatest good of all, I felt as in a trance and transplanted to a different world. The factory buildings were models in every respect, and as we passed through them, I saw one man was even working on a flying-machine, and John informed me he was given free power and sustenance, and they all believed he would soon perfect the invention, and bring renown and wealth to Altruria. The outside world had rewarded his genius by making him an outcast.

In this workshop I saw a number of machines and devices of an experimental nature, and when I asked concerning these, John replied:

"This work is done mostly after the regular hours of labor, and any of our people who are interested, men and women, watch and criticise and give suggestions with a view to attaining as great success and perfection as possible. Our road machine, on which you have had several rides, was thus evolved. We manufacture large numbers of these, and derive a large revenue from their sale. We

also have achieved several other practicable inventions which have proved profitable. We listen to advice, and receive help from the humblest, and all our citizens, besides their personal compensation in wages, share in the profits of manufacture, according to the money they have invested in the Altrurian Bank. But while we listen to the advice of the humblest, we avail ourselves of the highest learning and experience obtainable, and for this reason we have the hearty coöperation of all, and number among ourselves men and women of extraordinary talent.

"You see," said John, "not a man, woman or child but is comfortably and beautifully dressed (and when I say beautifully, I mean naturally and appropriately); our workers pursue their toil in joy and confidence, and men and women are rescued from drudgery. This is the 'lifting of the curse.' It has been lifted from us, and we give God the glory for everything, from the smallest flower or blade of grass to the great inventions of machinery which perform our bidding and do our work. Our hours of toil are but seven per day, which gives us nine for recreation and edification, and eight for sleep. Then, too, our

pleasures are Altruistic. In our library and music-hall volunteers nightly entertain and edify by music, debate, declamation and lectures all who may choose to come. It is like one of your church entertainments on a larger scale, and going every night, save Saturday, Sunday, and Monday, which days we give over to other duties.

"Then" (as we walked along), "here is our market, where I can get every thing I may desire."

It all was perfect. Even the abattoir seemed humanized and surrounded with much that the Jews have held and practiced. It was evident that the taking of animal life, that man might be the stronger, was controlled by some notions of Altruistic philosophy.

"I presume, John, that you sell any surplus products in car-load lots, and buy in similar quantities anything your people may desire."

"Certainly. And when that national bureau of exchange is put in operation, it will greatly facilitate the sale and purchase of products, and not only that but all banking, as now practiced, will be extinguished. You see it will be thus: any shipper of goods will

have his invoice and bill of lading certified by the national clearing-house, whereupon the invoice (with B./L. attached) will become a draft, payable in legal tender currency at the post-office of the township. This system will abolish the necessity of money as the world now uses it, for money will be needed only to settle final balances. This system will relieve the producing masses of an average toll of eight per cent. on the gross commerce of the country, which eight per cent. now goes to the bankers. In fact, labor would be absolutely free, and every citizen would be a sovereign laborer, reaping the full measure of the wealth his toil produced, and the exchange of products being absolutely unhindered there would be no limit to the production and enjoyment of wealth as long as a desire remained ungratified, and some one was willing to exchange the product of his labor to gratify that desire. It would be the full measure of freedom."

"And now may I ask your views on the question of international policy? What as to the tariff, for instance?"

"Immediately, I am a protectionist; I should maintain protection, excluding also all objectionable immigrants, until all the

civilized nations entered into a compact to pay their own taxes and to have universal free trade and a uniform money that would pass for its face value in any country. This accomplished, a world-wide republic of all civilized nations would be but another step, and their Altrurianization would speedily follow. Or, to state it in another way, I would hold to protection until the foreign civilized countries virtually become a part of the World Republic. The Altrurian doctrine will make its own way wherever the gospel will; it is the true interpretation of the gospel. America's natural resources and the high character and intelligence of her people, entitle her, meanwhile, to be the leader and arbiter among civilized nations."

CHAPTER IV.

RETROSPECT.

NEW YORK, July, 4th, 1914.

AFTER an absence of almost exactly twenty years I find myself again in New York. Strange the magnet with which the Metropolis forever holds to loyality the citizen who has once tasted her hospitalities and her wondrous activities. Though not a native of New York she was the city of my adoption and dear to me as was no other place, save the little farm upon which I was born and reared. Altruria had dealt more than kindly with me. My estate had steadily augmented since my residence there, and the greatest riches, incalcuable riches, were a new spirit and a new hope under which my competency afforded me all the satisfaction of a billion dollars without having any of the care or the annoyance of keeping and caring for that billion. I was not importuned by beggars, was not terrorized by anarchists, nor hated by neighbors envious of my wealth. I was disenslaved from that monster care, and though twenty years older in years I was a

decade younger in health and spirits than when I left New York in 1893, and so was my wife. Life was now more than ever worth living to us, and the way we had been able to bring up our children in Altruria had been worth a fortune to us in money and another fortune in the happiness of real home life. One of the chief sources of our happiness lay in the consciousness that our neighbors were all as happy and comfortable as ourselves. I had achieved an independent competency and now was traveling, although after I emerged from the depression of 1893–5, my previous accumulations had almost vanished. I now had an ideal home free of debt and an income yearly more than sufficient to support us. My Altrurian corporation stock was now like a matured life endowment insurance policy converted into an annuity for life. In case I should die first, my wife will continue to draw the dividends on our Altrurian Bank shares for life, but upon her death the shares are paid at their then value to my children (if of age and if not the shares remain in force until they are of age), when the shares are paid and cancelled. In this way the next generation will not have to pay interest

perpetually on the investments made by their parents, but each generation has the oportunity to provide for itself without being burdened by the affairs of the preceding generation. Thus each generation invests its inheritances and savings under its own conditions and is free from the vested rights of a previous generation. All false notions regarding labor had been dispelled both for myself and family, and my children's future was better secured than if I had a fortune for each to leave them at my death.

All the rational amusements, sports and enjoyments, had been cultivated to a degree never known before the Altrurian period. Even religion was now a pleasurable joy; and so perfectly had all been taught the use of fine language that it was a pleasure to converse with any one. A few great, idealized newspapers were read everywhere from the Atlantic to the Pacific, making the people one in a healthy national spirit, while every township, now transformed into an Altrurian industrial republic, had its local paper which purveyed the domestic events and heralded the news from the outside world.

I had come back to New York, but how differently than I departed. Instead of trav-

eling in a stuffy, public railroad car we had made the journey in an aluminium road carriage propelled by a little engine weighing but ten pounds and exerting five horse power. Meantime, on demand of these modern conveyances, the public roads had been widened and greatly improved, so that it was a pleasure to travel over them with the greatest speed consistent with safety from collisions. Except for merchandise transportation and swift, long-distance commercial traveling, the railways were abandoned and it seemed almost like going backward into the period before the invention of the railway. The change back to carriage travel was a very delightful one, although the railways also had been greatly improved by the substitution of electricity for steam (and cinders).

Everywhere the rural scenes were now pictures of the greatest prosperity and of culture, portraying the higher spiritual life of the people in lovely landscape gardening; and all the chief public highways were lined with rows of trees soon to be large enough to make each carriage road a magnificent natural boulevard.

In most places the land was profitable only under a purely agricultual use, and generally

the divisions were smaller than in Altruria, sometimes ranging from 1,800 to 3,600 acres only; each tract being owned and operated by a small Altrurian corporation, and instead of a village of residences there was frequently a large apartment house or castle, to house the people (from thirty to sixty families). These home palaces, with their baths, libraries and music halls, and their several compartments lighted and heated and cooled from a common plant; with their co-operative kitchen, laundry, kindergarten and school, furnished an ideal existence, especially for the women and children.

One of the great pleasures of this mode of life and industry was that these groups were nearly always collected under the principle of "natural selection," associated by the instinct of affinity. Here we saw repeated the glory of the feudal estates in possession of a "triumphant democracy."

We stopped at many of the towns on our route, and especially at Buffalo, (now known as Niagara), where we found a magnificent city throbbing with commercial life, as did also all the towns within a radius of several hundred miles around.

But other sections were not eclipsed by

the bounties of nature at Niagara. In thousands of unexpected places it was found that nature bestowed the opportunity of even cheaper power than Niagara yielded. Meanwhile some implacable genius had discovered a new invention in the field of electricity by which the magnetism of the earth was coaxed into action to become the servant of man, lighting his streets and cooking his meals. Coal mining was consequently an almost abandoned industry long prior to the prophesied time of "coal bed exhaustion." Still another great invention was an engine and electric motor combined; the operation of the machine generating electricity, a small portion of which, conducted into the cylinder and brought in contact with a gas or chemical vapor, produced a great power—an automatic, self-constituted electric motor. What coal was mined was now converted at the mine into gas, which was piped, often long distances, and fused with electricty at the point of comsumption, trebling its heat and light. The great manufacturing cities now showered their various products over the land at prices formerly unheard of.

At no industrial town we stopped at did I find the former industrial conditions. Most

of the workers were self-employing, and every individual employer of labor had adopted the limited profit-sharing plan, giving the workers an interest in the business, and receiving the benefits of sincere fraternity from his helpers and fully as large profits as ever before.

And so had the conditions of agricultural life been changed, that the industrial establishments were obliged to offer high wages to tempt men to leave their better conditions of home, under the Altrurian system.

But I am now in New York. The Fourth of July is, as of yore, a holiday. Its celebration has, however, been revolutionized. Instead of dangerous firecrackers and the smell of powder everywhere (with numerous casualties and fatalities to the children), the day is now celebrated by huge civic festivals, martial parades, grand patriotic orations. As for me, dearly as I love New York, I am only on a visit here, and so take the opportunity of seeing the city and its people in their holiday attire, at their best. Notions of dress have evidently undergone a radical change. There is more common sense, and greater beauty. I observed that all the men and boys and girls who took part in the

civic displays wore something akin to the old "Continental uniform" with variations in color for each division. The use of silks abounds and makes one think of the bright colors of Garibaldi's countrymen, though the chief fabrics are of wool. The scene is more American, more characteristically so, than any I have ever seen or read of since the days of 1776. "American" now means the full meaning of the word. Foreign noblemen are but clouts and clowns beside our humblest citizens. The American stands on the globe pre-eminent. His patriotism and his freedom are not only the loftiest sentiments, but also very gold mines as investments. America pays her citizens every blessing of life.

But how New York itself has physically changed! I hardly know the place. Along Broadway runs an ornamental, noiseless, electric double-deck railroad from the Battery to Yonkers. I wish to go to Battery Park and am informed by the guard to take the lower deck cars, which are for local travel. "And if I take the upper deck?" I inquired. "Then," he replied, "you will have to be careful to stop at Battery Station, or you will be whizzed to Brooklyn, and perchance to Sheepshead Bay or Staten Island."

"I do not understand," I said. "I formerly lived in New York and certainly the Battery ferries to Brooklyn and Staten Island were not 'whizzers.'" He laughed. "I quite agree with you, but we have changed all that since New York came to her senses and realized in full her opportunities. The city over seven years ago completed a magnificent bridge from the Battery to Governor's Island and thence to Brooklyn, and another from Fort Hamilton to Staten Island. Of course you know that New York now is 'The Greater New York.'

"If you have not been in New York for some years," the guard continued, "why not take the upper deck train and see the town? You can go to Coney Island or Staten Island quite as quickly as the lower deck cars will take you to the Battery."

"Quite right. I thank you." In another minute I stood upon the station of the upper deck, when along come a train labeled, "To South Brooklyn, Coney Island and Sheepshead Bay." I entered. In just twelve minutes we were in the heart of lower Brooklyn (formerly New Utrecht), where I noticed a new city of ideal homes; and a few minutes more landed us at Coney Island, at the inter-

section of the Grand Boulevard from Prospect Park. Nowhere could I see any flats; all houses were beautiful, detached cottages varying in size according to the accommodations required by the occupant and owner (for New York had adopted the system of Altrurian municipal finance whereby every citizen bought his house with rent while being wedded in an ideal citizenship of all-joint-interest). The streets were perfectly paved with asphalt and clean as the halls of well-kept houses.

I returned to "Staten Island Junction," and there took the train across the Narrows to Staten Island, going to the nether ends of it and back again around, along the other shore (for the railway encircled the island). The scenes were beautiful and rapturous beyond description. The island itself was dotted over with individual homes in beautiful settings of nature, and around her shores the sea cradled all kinds of vessels as far as the eye could reach. New York is indeed the gateway of America, and now a fitting majestic gateway for America. When I returned to New York proper (Manhattan Island), the sun had set—for I spent considerable time in exploring the city where but a

few decades ago was country fit only for rusticating and not too accessible for that. I found all the streets beautifully illumined almost as if by some "genie of the lamp." Sitting down to dinner in a hotel, I entered into conversation with a gentleman sitting at the same table with me. Although a stranger, he bade me good evening, and made me feel at ease at once.

"You will pardon me, but in the new New York we have thrown aside all relics of barbarism including that of sitting down to dinner with a stranger without noticing, or staring at, him. New York City is no longer a civic forest harboring a horde of criminals and highwaymen. We are all civilized or have no citizenship. All honest men who earn their living by whatever craft, are equal fellow citizens without distinction of cast or education (for we are now all educated and respect every worker as a brother man). And on this basis we all feel free to converse upon any occasion with whomsoever we are for the moment associated."

The apology was long, but very satisfactory. I was delighted to find the spirit of rational Altruism in New York. I told him so.

"Yes, indeed," he added pleasantly, "New

York has become Altrurianized in great measure."

"And you have not lost your 'individual liberty,' the loss of which was so greatly feared in connection with Altrurian propositions?"

"Not at all; on the contrary we have gained perfect individual liberty."

"May I ask in what physical ways New York has become Altrurianized? I come from Altruria and notice a great change in the Metropolis since I left it two decades since. At that time every portending change was viewed with the greatest alarm."

"I remember well. I myself had the gravest fears of municipal bankruptcy and general social chaos. And being a man of large 'vested interests' the brochures of the Altruists seemed to me but thinly veiled suggestions of wholesale robbery. But, like thousands of others, I did not comprehend the full effect of the proposed change. I forgot (although I counted myself an intelligent man) that everything carries with it also its compensations. I could not see that the release of wealth and genius from the toils of the monopolies would so greatly multiply and diversify the activities and the products

of man that we should all be busier and more prosperous than ever before. Yet so it has been. Product only becomes wealth at the moment of its exchange. With the multiplication of products has come also the quickening and enlarging of exchange, (commerce). Unless a man has genius—mechanical, financial or philosophical—his place is in the ranks of the industrial army, where he is duly honored. Formerly genius might perchance get an audience and gain a competency some time before death, because the people had not the capacity to consume the product, or monopoly crushed out its life by denying the opportunity of free exchange. To-day, if a man has talent he makes a fortune in a single year and none begrudge it him. He is free and has leisure to work out his problem, and our system of universal and equal exchange and transportation, lay the whole country for a market at his feet at a minimum of expense. The masses have been relieved, freed, from the octopus of monopoly which choked them off from the full consumption of their products. For this reason it was always a case of under-consumption; not overproduction. With the masses so freed, it is only a question of offering them a

product for which they are willing to give their products in exchange—something that will add to the comfort or happiness of their lives."

"And how has New York freed her people from monopoly?"

"To-day its docks are free to the commerce of the world. It has a municipal railway system that is perfect in its arrangement and service, which alone, at one-half the rates of fare charged two decades ago, produces enough revenue to run the municipal government. And, better still, the city has availed itself of the forces of nature surrounding it. By a new discovery, the brine of either river and the bay becomes a battery-jar from which comes all the electric fluid we need for lighting streets and houses, as well as for cooking and heating; and the currents of the rivers (especially at Hell Gate) furnish a source of electric power second only to Niagara."

"Do you not find that conducting the business of the monopolies through the municipal government breeds corruption and fraud?"

"Entirely the contrary. When a citizen gets his gas, for instance, from the municipality, he will always vote for men who will

manufacture and deliver that gas honestly, for to vote otherwise would be to rob himself. And so with every other monopoly; the greater material interest the citizen has in his government, the more scrupulously will he exercise the right of suffrage. To-day we have only to acquaint the people with the business facts of any proposition, when they will, by referendum, render an entirely satisfactory decision. And we vote openly, not secretly; every voter records his choice in a public ledger, kept in his district for the purpose. Under our new financial system the municipality progresses as surely and normally as if its finances were a part of the great forces of nature.

Prior to 1900 the metropolis had a sorry time raising funds for any great public enterprise. The money owners schemed and counter-schemed, and, perhaps, finally furnished the money. Meanwhile labor was unemployed, and its employment always was incidental to the wishes of the minority of the people, the capitalists. Except as a coincidence of fortuitous circumstances, financial power and labor were always divorced, and the one or the other, sometimes both, actually enemies of the com-

monwealth. The new system of finance has made a radical change. The population of New York in 1900 was five million souls, or one million householders. When each of these million citizens took from one to fifty shares in the New York Altrurian Bank, and agreed to pay fifty cents per month per share (and many of them took 'paid-up' stock, paying the shares in full in cash at a discount), the municipality in one week raised ten million dollars toward building a fifteen million-dollar bridge, to be completed in three years. And since then all our other great enterprises have been similarly financed by the people. If the people now want any improvement, they make a new issue of stock and subscribe for it, and all share in the profits, rich and poor alike. And when such improvements are paid for, and the stock issued therefor becomes paid up, and is liquidated, they are thenceforth conducted for the public benefit, at a slight charge above cost of operation and maintenance."

"And what about the tenements, whose condition was so deplored by moralists when I was in New York?"

"There are no tenements. New York now is a city of family hotels and private houses.

In the year 1900, when New York fully conceived the truth of Altruism, and made the change of which I have already apprised you, the municipality at once set to work to remedy the evils of the tenement system. After full consideration, and after receiving suggestions from the people, a referendum was taken on the proposition whether the city should not condemn the tenements and replace them with ideal home palaces (apartment hotels), and business houses, and additional parks. The election showed a large majority in favor of the proposition, and accordingly the city condemned (by appraisal) block after block, and to-day, if you will go through the 'East Side,' below Fourteenth street, you will find a new city, more magnificent than the rest. The income to the city from these new structures is a stupendous one yearly, and is used to reduce taxation and to buy additional commercial advantages and comforts for the people of the Metropolis. The income from these new buildings has largely helped to make the docks free, thus quickening the commerce of the city, and affording more and better employment to its citizens. From this source, also, together with the land tax and the prof-

its derived from the operation of the monopolies (railroads, gas plants, etc.), the city has built another bridge over the East River, across Blackwell's Island (which now is a public park), and another bridge over to Astoria, while the North River Bridge was commenced and almost completed before the Altrurian era."

"You stated that at present no person not earning an honest living had residence in New York. When I was here, in 1893, it was estimated that the criminals of the city numbered fifty thousand adult men and women, most of whom, I presume, were without visible honest support, but who, apparently, could not 'be found out;' that is, they could not be directly accused."

"No doubt that was the case, nor could it be otherwise under the then existing system of imprisoning men for a short period, and then allowing them to again pursue their criminal pursuits. But since that time we have revolutionized our penal system. To-day, if a person commits his first breach of the law, if a small matter, he is publicly admonished and rebuked; or, if quite serious, imprisoned for a short time. In case of a second offence, showing that he has criminal

tendencies, he is sent to one of the penal colonies of the United States, one of which is in Alaska, and the other one of the Hawaiian Islands.

"Given the opportunity, and at the same time the absolute necessity of obtaining subsistence by toil, nothing is so reformatory as to place criminals under those conditions, so that they must support themselves or prey upon one another. A thief learns honesty if his own hard-earned food or money be taken by a thief. Under these conditions criminals are encouraged to produce not only their own sustenance, but also to accumulate money, which the government holds, adding interest until the day of deliverance. Every man to his own place. Criminals find the exclusive society of criminals such a hell that they soon pray for deliverance from it, and those showing true penitence are again restored to citizenship and happiness; while incorrigible criminals and wilful murderers are branded as such, and kept in the colony for life, and not allowed to propagate. This relieves society of a stupendous burden, and honest labor from a degrading competition. Then, too, we segregate the criminals into colonies according to degree of viciousness, as nearly

as we can determine, so that those desiring reformation will not be corrupted by the association of the wholly vicious. Our penal colonies are open to any accredited preacher of the gospel."

TESTIMONIALS.

From F. DeFay, Esq., 61 E. 9th St., N. Y.

I have read your book "Altruria" and consider it a literary treat. Put me down for ten copies.

From William Riddle, Esq., 108 Fulton St., N. Y.

This book of yours is a step in the direction of what the Creator intended man should be. It will afford untold pleasure and profit to thousands of thinking and working men and women who are looking for the dawn of the millennium when we shall have advanced in intellect to know how to live and distribute the bounties of nature rightly.

Having read the Utopian dream of Bellamy, I consider it impracticable, while yours is practicable, as you give the individual full scope to use his natural gifts. I believe that the world will advance to your standard at no distant day. I am a firm believer in "Altruria," and returning you many thanks for the pleasure and profit the reading of your manuscript afforded me,

I remain yours truly.

From Mrs. Cora L. Magnus, 28 W. 96th St., N. Y.

I have read the manuscript with much pleasure. While it seems too much to hope for the speedy realization of such a state of society as you depict, I do feel that the people and the times are ripe for much advancement along such lines, and that the dissemination of such a work as yours will do much to assist progress. Wishing the work "God Speed," I am,

Yours truly.

From J. J. Hall, Esq., 290 Broadway, N. Y.

I have found "Altruria" a very interesting book, although of the practicability of your ideas I do not feel competent to judge.

But this I know, that your clever originality and industry deserve success; and, if you succeed with "Altruria," I predict for you an interesting career.

Put me down on your list for ten (10) copies "Altruria."

From D. S. Trowbridge, Esq., New York.

Horace Greeley said: "I dislike to see men in advanced life working for salaries in places where, perhaps, they are ordered about by boys. I would like to see them working for themselves." "Altruria" alone offers a practicable solution of the social-industrial problem, and offers independence and self-employment to every industrious man.

Every young man should read "Altruria."